

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JERL.

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MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Continued from page 105.)

I have said enough upon this subject; but there is another resting upon my mind, which I will direct your attention to. I have noticed in my intercourse among the Branches that, notwithstanding all that has been written on the subject, a practice prevails and a feeling exists which require to be corrected; and that is, when Conference or District Presidents visit a Branch, they have to sit on one side as comparative nobodies till the Branch President is pleased to inform them that they may occupy a portion of the time. If he feels like making "a few remarks," why of course he must do so by way of introduction before they are permitted to speak, telling the people what they may expect to hear, and how well qualified President So-and-so is to instruct them. Then, perhaps, after half-an-hour or so is thus occupied, the District or Conference President is permitted to speak; after which, the Branch President may feel to make a few more remarks on the necessity of abiding the instructions given, as if their importance and force could not be sufficiently appreciated by the people without his aid. Perhaps he may not feel like making any remarks; and if so, he kindly informs the District or Conference President that the time is at his

disposal. It seems to be the feeling in too many instances that the Branch President is the man, and that District and Conference Presidents have little or no privilege in the Branch, except what he pleases to accord them. Branch Presidents cannot travel round; therefore they must have a Conference and District President to travel for them; and when these come round, matters and meetings must be conducted independent of them! This seems to be the opinion of many, if we may judge by what we see. Of course, there are, however, many exceptions among the Presidents upon these points. I wish, before we leave, to have an understanding upon this point, that order may be observed, and the Spirit of the Lord be cherished. My views are that the Lord chose in the first place an Apostle, Joseph Smith, to commence the building up of the kingdom of God; and he did not organize the Church till he received the Apostleship. And as the work progressed he chose High Priests and other Apostles and Seventies to go forth to the nations and act for him, as he could not leave Zion himself. But he needed aid in building up the kingdom—helps in the work of the ministry, and he called these men and bestowed upon them a portion of the Priesthood

he himself held, to go forth and act for him. He could not divide himself up, and have a part go here, and another part go there; therefore he sent them with authority to act in his stead, as he acted in the place of Jesus. The authority, then, originated in the Apostleship; and as he was the first Apostle, by virtue of that authority he presided in every place where there were Saints. Suppose brother Joseph were to come here to a meeting of the Saints, would he sit on one side [President Lyman—"And wait till the Branch President got through."] and wait, as brother Amasa says, till the Branch President here in Birmingham pleased to give him the privilege of speaking? They have but a poor conception of the order of the kingdom of God who think so. We, as the Presidency of the Mission, feel that we have rights in every Branch; and you cannot find a place where Saints are in these lands in which we have not rights. If there were 500 Branch Presidents there, their presence would not supersede our right to act; and if they understood their positions, they would know this. District and Conference Presidents are called to act as helps to the Presidency, and Branch Presidents are called to act as helps to them on the same principle as Joseph called others to act for him. The Presidency cannot be in every Branch at the same time: if they could, they would not require Branch, Conference, or District Presidents. But they, needing helps to assist them in the work of the ministry, call these officers to act for them in their absence. When there is a meeting in a District, at which the District President, Conference President, and Branch President are present, whose right is it to dictate the conduct of that meeting? Is it the right of the Branch President to do so? What more appropriate place can be found in which a District President can preside? or, if he should be absent, and the President of the Conference should be there, in which he *should* preside? How does it seem when a Branch President presides in a meeting where the President of his District or the President of his Conference is present, and calls upon them to pray or preach? Why, it is a violation of order and an assumption of authority which he has no right to. Will

the Spirit of the Lord flow through a man acting in such a manner? I know that the Spirit is then grieved, and order violated. When his President comes, (whether it be in the case of a President of a Branch, a President of a Conference, or a President of a District,) let him say—"Here is the meeting in your hands; how do you wish it conducted?" I wish to have the Elders understand the rights of every man appointed to preside; and, if they do not understand their position and duties, inform them. Then you will see order understood and acted upon. We desire to see order in this respect, and to feel it wherever we go. I do not know where the District Presidents have got any place where they can preside, unless some of you Conference Presidents have sense enough to stand aside and give them a chance in their Districts. I have heard different teachings—that men have rights which ought to be respected. But I might ask, Have District and Conference Presidents no rights? And if they have, what are they? All have rights, and every man should be honoured in his office and place. I would honour every man in his position, whether he be a District, Conference, or Branch President. We ought not to go forth as masters among the people. It is not right for the Conference or District President to stand a good deal upon his dignity, and put every man out of sight but himself. This would be the other extreme. Two wrongs will not make a right, and their wrong doing would not make the Branch President right, if he should be wrong. We ought to avoid extremes of every kind, and people are too apt to run into them. Their tendency to fly into them is exemplified in the matter of Tithing. Because the Saints have been told that it is voluntary to pay Tithing, they fly to an extreme and pay none at all. We ought not to be stereotyped in our manner of doing anything; nor too measured in our speech, so as to cramp the Spirit of God. I would rather hear an error in every sentence than have the Spirit of the Lord grieved, through being too cramped, bound, and fettered in speech by certain methodical rules and stereotyped customs; for this would be an extreme more odious than the other.

Let us seek to have the Spirit of the Lord within us, and be governed and regulated by it in all that we do or say. You may know day by day as you go along, if you possess it, how to act in every circumstance for good; and there is more to be learned in cultivating and understanding the Spirit of the Lord than from any other source. I have seen it often mistaken for the spirit of man, and I have seen men who acted by their own spirits, and who thought it was the Spirit of the Lord that moved upon them. This was because they did not understand its workings, and were unable to distinguish between the influences which operated upon them. We should give heed to its teachings, so that when it speaks in a still small voice its monitions may come to us with as much power as if it spoke in tones louder than the thunder. We wish you to be saviours among the people, and desire to see every Elder care for those committed to his charge, not giving way to violent prejudices, but possessing a meek and fatherly spirit. In our liability to run into extremes, when we see a wrong, we feel to trample that wrong under our feet, and mercy appears to have no influence at such times. Let us avoid this extreme, avoid strong prejudices, and cultivate feelings of kindness and mercy to blend with justice. I wish to act in the position God has called me to act in, so that justice and mercy may have equal weight with me. The brethren should all cultivate this spirit; and there is no man called to labour among the people but should possess it, whether he be a District President or a Teacher.

I thank God that there is so good a feeling through the Mission as there is at the present time. The prospects before us are excellent. I feel thankful that such is the case, and that my brethren possess the Spirit of God and understand the teachings of Zion. We ought continually to cultivate that Spirit and remember those teachings; and when we are acting in our positions, if we cannot get high enough to think how Jesus would act, if he were in our place, that we might pattern after him, let us ask ourselves how brother Brigham would act. We know him, his feelings, and the course he pursues; and

having this knowledge, when we get into a situation where much wisdom and discretion are required—where mercy and kindness may be powerful for good, let us reflect how he would act under such circumstances. If we do so, and act as he would act, the people will bless us, and our course will be upward and onward in righteousness before the Lord our God continually. I do not know anything that would give me more pleasure than that at home we might hear the people say, among whom we had laboured, that we have never done a thing to injure them, or that did not savour of salvation. Let us be wise and careful in all our actions, that we may be mighty ministers for good before the Lord, that we may continually enjoy the happiness which we now possess in knowing that we have the words of eternal life and the message of salvation to save the children of God, who are equally dear to him as ourselves. May God bless us and fill us abundantly with his Spirit, is my prayer for Christ's sake. Amen.

President LYMAN: My reason for speaking at this time is that I may mention some few things which are upon my mind, (lest I might forget them,) which have been suggested by the remarks of brother Canuon relative to the causes which will tend to produce a feeling of gratification in after years to ourselves and the people among whom we labour, resulting from those labours, together with the satisfaction of meeting with the Saints under different circumstances and in other places, and being able to congratulate ourselves on never having injured them, or betrayed the confidence reposed in us, and that we were true to ourselves, the prophecies uttered concerning us and the missions assigned to us. There is one thing in relation to which I will make a suggestion to the brethren, that they may not fall into the error which some have fallen into in times past. While we are conscious of the condition of things around us, and are surrounded by circumstances which are agreeable and gratifying to us, let us learn to look upon them and upon those men with whom we are associated in the work of the ministry with a right understanding of the causes which have produced results so gratifying and encouraging to

us. For instance, we are happy now in the present condition of the missionary field in which we are labouring, and with the bright prospects which lie before us for much good being accomplished in the future; and this feeling of happiness is legitimate and laudable. But what has brought about this condition of things? It has been the honest efforts of honest men, accompanied by the blessing of God. You have no need to indulge in passing any eulogies upon this brother or that brother for the good that may be accomplished while you are in the field. We say this because we have heard such things in times past; and we never wish to hear them, so far as we are concerned. We want the living evidences of our faithfulness to be seen to consist of a people saved, gathered, and blessed, — a people honestly invited to come to Zion, and honestly helped to get to Zion; and, when there, to be led on in the way of life. We wish to see in such a people the living evidences of our zeal, faithfulness, and success, while upon our mission. And I do not wish any man to blow the horn for me throughout the world. If I do good as a servant of God, that good will live eternally, and will proclaim of itself, without any other aid, my claim to blessings and honour and glory enough to reward me or any other man for all the efforts he or I may have made. I do not make these remarks altogether upon my own account, but on yours, as well that you may go out into the broad field which lies before you, understanding your relationship to the work that is to be performed, and trying in the might of the Lord our God to labour effectively for good. By pursuing this course, our future will open up before us brighter and brighter, our powers to accomplish good will become increased and strengthened, and the glory we anticipate will increase in brilliancy around us as we travel onward and upward in the path of life and exaltation, till we are prepared to enter into and enjoy with the Apostles of Jesus the glories and blessings of eternity extending through an interminable future. I do not wish to hear any man blow the horn for you and sound abroad your goodness and worth to-day, and perhaps to-morrow the dark tale of your apostasy fol-

low as a mournful accompaniment; but I desire to see you so living that your good deeds will be accompanied with and followed by the indisputable and living evidences of your worth.

I wish you to carry the conviction with you, too, that you can do good in all circumstances, without a stickling regard for position. Some men think that because they have been ordained to an office having a certain name, they cannot do good only under a certain name and in a particular way and place. The man whose affections are entirely engaged in doing good can find opportunities for labouring to benefit humanity, no matter what position he may occupy. There is no prisonhouse so drear and dark, no spot so lonely on the wide earth, but he can do good. If he has no soul with him but his own, he can train that soul in the cultivation of truth and teach it an appreciation of the beauty and excellence of pure principles. I wish you to feel this; then you will be in no danger of yielding to a feeling of despondency, if you are not so successful in your labours as you might desire to be. There will be no pining sorrow to waste away your energies and your life, but all will be hopeful, blessed, and joyful. Your countenances will irradiate the spot where you chance to be, and cast a gleam of pleasure around on all to whom your influence extends, like the bright sun, whose cheering rays gladden and enliven every part of earth where they are felt and seen. Learn to trust to the truth and the application of the truth in all your efforts; and then, placing your trust in God, hopefully look forward for the fruits of your labours, like the husbandman who has prepared the soil and sown the seed according to the best knowledge he possesses, and waits for the blessing of God upon his labours patiently, watchfully, and prayerfully, as day passes day, week follows week, and month succeeds month, till the season has rolled around sufficiently long to bring about harvest, when he reaps in joy what he sowed in faith and waited for in hope. Now, if you learn this in the early stages of your public career, you will appreciate and realize its value in a future of increasing responsibilities and labours. There need be no anxiety as to whether you will get paid for your

labours. If you are true to your callings, and ever seek to do the greatest possible amount of good, with the least possible amount of evil, every blessing that has been promised to you and every glory you anticipate will become yours to possess and enjoy.

I do not know but that some of you may feel that you have not had chance enough to preach here. But when I think of the important positions you occupy, and of the necessity that exists for your getting into and keeping in the right track, I do not care if you never preach a long windy sermon in your lives, if we can only get you to pursue that track. That is what brother George wishes to see, and what he has exhorted you to self-culture for. He would feel better to-day if he knew that you all possessed the little knowledge which he has acquired, and so would I. It is demonstrated to him in his experience that this knowledge is attainable; but it requires a little care, time, and attention to gain possession of it.

This brings to my mind another point upon which I feel to offer a remark or two. One great drawback upon our making this improvement is, that we think there is something else of greater importance which requires our attention, and we yield to the hurry and press of things to be done, without bestowing that care and attention upon matters which would secure the improvement that is required. I wish to ask you again to-day to remember that the improvement of yourselves is a thing you should ever have in view. In the most trifling thing you write, endeavour to have it as correct as if it was going to be published in a newspaper, with your name to it. The benefit of this would be a correct habit in writing. So with speaking. A man is correct in speaking and writing from habit, and no man is correct in either, only by habit, if he has to arrive at this correctness by the constant use of Webster or some other standard in orthography and orthoepy. You love to see things in others just in proportion to the extent they are developed in yourselves. We are sent here to make an addition to our education, to improve it, but not exactly to complete it. Do you not know that we are all of noble birth? Our Father is a great, good,

and noble Being, and we are here to be educated—to continue our educational course, that we may be prepared for the society of our great Progenitor. Think of this; and if you do so, you will not forget it, and step by step you will travel in the road of knowledge, receiving a little here and a little there as you move along. It has been written in ancient times that the Lord gives “line upon line, and precept upon precept,” and by this gradual process we shall become educated—filled with knowledge. The Lord has had to do this in teaching the children of men, for the people have always been as we are ourselves, forgetful, and could only recollect one thing at a time; and when they forgot that, it had to be told to them again and again, until it became fixed in their minds. When correct habits of speaking and writing, or anything else, are formed in us, we speak right, as he who is the man to-day and walks straight on over obstacles and difficulties was the child, at one time, tottering and liable to fall at every step. He gathered strength and powers of action by the same way that you gather knowledge of every kind. You obtain a knowledge of geography, of nations and countries, of the varied conditions in which the people live, who inhabit the various parts of the wide earth, by travelling through them. This gives you the breadth of views that brother Cannon was speaking of. So, to obtain a knowledge of history, you must learn it before you possess it; and thus with every kind of useful knowledge, you go from step to step and from one degree of knowledge to another, as you move through life, widening and increasing your store, and preparing yourselves to act the part of men in knowledge. This is the work we are engaged in, and I trust that there will be a good that will result from our efforts in this little part of our missionary labours.

I may allude again to another thing that brother Cannon mentioned, and that is, that our mission is not going to cease when we get back to Utah. Keep it incessantly before your minds that when you go home again you will be as much the Priests of the Most High God there as you are here. Be the practi-

cal exponents of the purity and holiness of that authority which you hold, and reflect the same consistency in all that you do, when there, that you see when you see consistency best exemplified by the Priesthood here. There is no necessity to do right that rests upon you here but rests upon you there with equal force. I do not wish you to go home and put off your missionary character, but I wish you to wear it at home as abroad, gird it close around you, labour in it, and live in it all the time; and then you will be ministers of righteousness, whether at home or abroad.

Another reason why I talk so much about this is this—I desire to say just as many good things as I can while I live—to drop as many things of worth as I can into the hearts of honest men, you included; so that if you travel over my grave when this body shall be mingling with the silent earth, you may travel over it virtuous, God-fearing, holy, high-minded, and noble men. Well, then, let me talk here, and you talk when your time comes. I may say that the greatest sorrow which I have is that I cannot live forever here to do good and labour for the welfare of poor humanity. I am wedded to the truth, and I wish to understand it, be subservient to it, and labour with all my soul and every energy I possess for its spread among men, till the whole earth shall become as one voice, uttering but one sound, and that a universal song of praise, when righteousness and truth shall rule and reign and govern the children of earth, and peace and happiness shed their inappreciable blessings upon the great family of man. It is in this that I expect my reward; in this I expect all the glory I shall have earned and all the encomiums I may be worthy of. I wish you to keep up the work when I am gone, as it will naturally and rationally devolve upon you. And I wish you to be able to say in all coming generations that brother Amasa Lyman told you the truth—a little truth, and your salvation and mine in the future will be the best evidence that it was so. Study, then, to preserve your lives for usefulness upon the earth, and improve in everything to make that usefulness really valuable. Do not get excited when you have any-

thing to do, but act considerably. Do not think, "I have got so many miles to go, and must attend to this labour first;" so that by being hurried it is not properly done. Everything that is worth doing should be properly done. Adopt the old maxim—"The race is not to the swift, nor the battle to the strong," and the advantages resulting from it will be incalculable. But when you get to be deliberate, be careful not to be too deliberate. Do not get into a sleep from which the archangel's trump could scarcely awaken you. This is another extreme, and should be avoided, as all extremes should be.

I do not lengthen out my remarks to extend my character as a preacher, but to say as many good things as I can that will be useful to you. If these things were never said to you by me or anybody else, you might never think of them. I wish you to be diligent in cultivating your memories, for it is bad to have memories that do not retain that which is intrusted to them. It is just like a man having a pocket with a hole in it. He puts a shilling in it; but when he wants to buy a breakfast, he finds the money gone. So, if we cannot depend upon our memories retaining what we intrust to them, we may look in vain for some item of knowledge when we need it, which we thought was stored by. To keep them strong, you must exercise them. Train them to retain the things you hear and see and read. Write a little every day. Record the incidents of each day, however small they may be, that you may fix them upon your minds, and you will get by-and-by as if you could not go to bed without writing a little of what you have seen, heard, and done during the day. It is not an ungrateful thing, for there will rise up within you a living monitor which will prompt you to the performance of what is needful. This will make the task less burdensome, till eventually it will cease to be a task, and will become a pleasure. The trouble is in forming a habit. It is like a man commencing to chew tobacco. He does not like it, for it makes him sick, deadly sick, at first; but he gets accustomed to it, and eventually the desire to have it grows upon him, till the appetite becomes almost a part of his nature. I allude

to this to indicate to you the force of habit, and it is that which we should make subservient to our interests. If our habits are rightly formed in the ways of righteousness, sobriety, and virtue, we shall have but little to do. Our habits will carry us through. Like a child trained up to speak the truth—when it gets to be old, it will not speak falsehood. That is why the Wise Man said, "Train up a child in the way he should go, and when he is old he will not depart from it." Put away from you everything that is evil, and bring home to you everything that is good. You can do this for yourselves, but I cannot do it for you. I wish you to think of these things before your habits have become established in you by years of cultivation. With the old and grey-headed there is little chance for change. You understand what I mean to communicate—that habits are more easily formed when you are young than when you grow old. And that you may live and grow in the cultivation of those habits which will aid you to become great, good, and happy men, useful to yourselves, useful to others, and ministers of righteousness and truth upon the earth, is my prayer. May God bless you! Amen.

Singing—"Come, come, ye Saints."
Prayer by President RICH.

4 p.m.

Singing—"Go, ye messengers of glory." Prayer by Elder JOHN BROWN.
Singing—"Hark, ye mortals; hie, be still."

President CANNON said—A portion of the evening can be very profitably spent by the brethren expressing their feelings as they are led by the Spirit of God. Of course the District Presidents will remember that they have had their privilege already; and I may remark to those who may speak, as President Lyman has previously said, that time is not sufficient to permit of long discourses; but I hope that all will feel as free as if they were in their father's house, and I pray the Holy Spirit to rest abundantly upon us, that we may be mutually edified and blessed, for Christ's sake. Amen.

Elders Thomas C. Stayner, Samuel Hargraves, Warren S. Snow, Samuel L. Adams, F. M. Lyman, and William C.

Staines availed themselves of the privilege to express their feelings; followed by singing. "The Spirit of God, like a fire is burning." After which, Elders T. O. King, William Hopwood, William H. Dame, Willard Smith, William Dalling, G. G. Bywater, David M. Davies, Joseph W. Morgan, and John Lindsay briefly gave utterance to their feelings and desires.

We are sorry that lack of space prevents us from publishing the remarks of the brethren; for they were good and breathed the influence of the Holy Spirit. They spoke of their love for the truth, their desires to labour for the welfare of mankind and the ingathering of scattered Israel, their determination to profit by the instructions given and strive to improve themselves, that they might become mighty instruments in the hands of God for the accomplishment of his purposes; and also declared their increasing faith in and knowledge of the work, and their love for the home of the Saints and the institutions and associations of Zion. The Spirit of the Lord was copiously poured out upon them, and the meeting was exceedingly interesting and profitable.

President CANNON said there were a few items of business to lay before the brethren, which he would do then. With regard to those who might be released for emigration, the Presidency had considered the matter and thought it better for them to go on in their labours as usual till that time. The few changes that were deemed immediately requisite would be announced now.

Elder Robert Hodgert is released from the presidency of the South Conference.

Elder T. O. King is released from presiding over the Wiltshire Conference, and appointed to travel in the London Conference.

The South and Wiltshire Conferences are amalgamated, to be known as the Bristol Conference; and Elder Warren S. Snow is appointed to preside over it.

Elder George J. Taylor, on account of his ill health, is released from the presidency of the Essex Conference, to return to the Liverpool Office.

Elder F. M. Lyman is appointed to succeed Elder Taylor in the presidency of the Essex Conference.

Elder George Peacock is appointed to preside over the Edinburgh Conference.

Elder Henry W. Barnett is released from presiding over the Carlisle Conference, and appointed to travel in Ireland.

Carlisle Conference to be attached to the Newcastle-upon-Tyne Conference.

Elder Thomas Crawley is released from travelling in Ireland, and appointed to preside over the Bedfordshire Conference during the temporary absence of Elder Joseph Bull, engaged in the Liverpool Office.

Elder John Lindsay is appointed to preside over the Lincolnshire Conference.

Elder Reuben McBride is released from travelling in the Manchester Conference, and appointed to travel in the London Conference.

President CANNON then read a letter from Elder John Van Cott, President of the Scandinavian Mission, which gave a very cheering account of their success in the North of Europe during the previous year, and of the brightening prospects which were before them.

President LYMAN made a few remarks on the habit we have of calling the Gospel "Mormonism," and suggested that we stop doing so. We have not been sent out into the world to preach "Mormonism," but to preach the Gospel; and when we say we love "Mormonism," it is the Gospel we mean. Our aim ought to be to have our words consistent with our thoughts; therefore, when we would say "Mormonism," let us just say the Gospel, for that is what we mean.

Singing—"Praise God, from whom all blessings flow." Prayer by President LYMAN.

To be continued.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 22, 1862.

PRIESTHOOD AND PRESIDING.

IN order that the Elders and Saints should progress in the knowledge of truth and the correct understanding of principle, they need to think and exercise their reflective faculties as well as to hear. The principles of truth may be taught in their beauty and simplicity by the Spirit of the Lord through his servants unto the people; but unless they who hear have the aid of that Spirit to assist them in comprehending those principles and in properly digesting them, they are but little profited by them. When the word is preached by the Spirit of truth, and it is received by the same Spirit, "he that preacheth and he that receiveth understandeth one another, and both are edified and rejoice together." But when people merely listen, and partake not of the Spirit in which the principles are taught, they misapprehend the speaker's meaning and go away with a wrong impression of what was said. Very frequently, as a consequence of this misapprehension, erroneous practices are indulged in. They who hear, not reflecting upon what they have heard and analyzing it, have jumped at some conclusion which in many instances is almost the opposite of that intended to be conveyed to their minds by the speaker.

It should ever be borne in mind by the Latter-day Saints that "the letter killeth, but the spirit giveth life," and when they hear a principle advanced they should seek to understand that principle by the aid of the Spirit of the Lord so as to know and understand it for themselves. The Spirit of the Lord is bestowed upon his people for this very purpose, its office being to lead men into all truth. When the people, especially the Elders, take this course, they will not be apt to run to violent extremes by taking a wrong view of what is taught them; but they will be controlled by their knowledge of what is right. These thoughts have arisen in reading the remarks made at the Birmingham Council on Priesthood and presiding which appear in the first part of the minutes of that

Council published in this number of the *Star*. How many will there be of those who heard those remarks who will in their administration, instead of taking a medium course, carry them to such an extreme as to ignore entirely the existence of Branch Presidents? Already we find that there have been fears entertained by some that the remarks alluded to would produce (and that perhaps they were intended to produce) a similar condition of things in these Missions to that which existed a few years ago, when Branch Presidents were set aside by Conference Presidents, and Conference Presidents by Pastors or District Presidents, and when this practice was carried to such an extent that the then President of the Mission deemed it necessary to write an editorial article on the subject to correct it. Now, we wish it distinctly understood that such an extreme view of this matter, if adopted and pursued by the Elders, would almost call as loudly for censure and correction as the one alluded to in the minutes of the Council. There does not exist the slightest necessity for any collision to take place on this point between any of the officers of the Church of God. A Teacher in a Branch, a President of a Branch, a President of a Conference, a President of a District, and the Presidency of the Mission can all move in their allotted spheres and discharge every duty devolving upon them, and yet not interfere or come in contact with one another in the performance of their respective labours. There is perfect order and harmony plainly visible in all the works of God. Whether we turn our attention to the planetary systems which move majestically and grandly in the heavens in their appointed orbits with unerring precision and without clashing, or to the earth upon which we dwell, with its diurnal and annual revolutions, and the consequent changes of day and night, and summer and winter, we are equally struck with this. Yet these wonderful works of His creation bespeak no more admirably the wisdom of their Divine Author than does the Church which He has established, with the arrangement of its officers for its government. They have their places assigned them; and in discharging their functions they move in their orbits, not independently one of another, but influenced and governed by the relationship which they bear one to another.

Though the Presidents of Branches should always remember that whoever is called to preside over the Conference in which their Branches are situate is their President and has the right to counsel them in their labours and duties, yet the President of the Conference should not forget to manifest towards them that courtesy and brotherly deportment which is due from one member of the Church of God to another. So also in the intercourse of the President of the District and the Presidents of Conferences there should be a kindness of manner, a brotherly affection, and a respect for their feelings manifested by him to them, which will draw them to him, instead of repelling them from him. For the Presidency of the Mission to go into a District meeting and act without any regard to the District President, though he might be present and in good standing, completely ignoring him, would be, to say the least, discourteous and calculated to wound his feelings. What would be discourteous on their part towards a District President, would be the same on the part of the latter towards a Conference President, or on the part of a Conference President towards a Branch President. Whatever our *rights* may be, we should be careful in exercising them to avoid even the appearance of evil and everything that would be a cause of offence. It is not necessary for any President of a District or Conference, in his desire to magnify his office and to dictate the manner in which meetings at which he may be present in his field shall be conducted, to take upon himself

the giving out of the hymns, the offering of prayer, and the other duties connected with the opening and closing of meetings ordinarily attended to by the local President when he is absent. These are duties which he can very well leave to the President of the Branch or some other of the Elders who may be present to perform, without sacrificing a particle of his dignity. But, on the other hand, no wise President of a Branch or of a Conference or of a District will preside (when we use the word *preside* in this connection we mean dictate how a meeting shall be conducted,) when his President is present, without counselling with him respecting it. It may be that his President, whoever he may be, may be led by the Spirit to have the meeting conducted in a certain manner, or he may have the word of the Lord to speak unto the people himself, to instruct, exhort, or reprove them; and if he be not honoured in his position, the Spirit will be checked and order be violated.

This matter is so clear that none need misunderstand or go astray upon any of these points. Let every man act towards his brother as he would wish his brother to act towards him, were their positions reversed; and if he remember this in all his intercourse with his brethren of the Priesthood and the people, he will be likely to take a medium course and avoid all extremes. Amid the many changes which are constantly taking place among us as a people, no man who is a President now can tell how long he may remain in that position, or how soon the man over whom he is now presiding may be his President. The consideration of this should cause every President to so act that, should such ever be the case, he will not be ashamed of his conduct towards his former associate.

✓ TO PRESIDENTS AND EMIGRATING SAINTS.—As the season for emigration is now close at hand, the necessity for our obtaining the definite information of how many intend to emigrate this spring becomes imperatively urgent. Some time ago we desired to learn, as near as could be then known, the number of intending emigrants; but at that period it was not possible to know with certainty how many would go; and all that we could do was to approximate as near as possible to the total number who designed emigrating. Now, however, we require to be put in possession of correct and certain information upon this point; therefore those who intend to emigrate should *immediately* forward to this Office their names, orders, and deposits, that we may be in a position to make the necessary arrangements forthwith, on the other side of the water, for the purchase of the outfit needed for the Plains. Owing to the unsettled condition of affairs in the United States, we are not able to give that definite information to the Saints which we would wish to do concerning rates and fares; but as soon as we are in a position to do so, the information will be supplied. In the meantime, if the Saints will be prompt in forwarding their orders and deposits, we shall be enabled to avail ourselves of every advantage that may offer for procuring what may be required in the cheapest and best markets, and to labour more effectively for the benefit of the emigrants and the furthering of the emigration. The cost of transit may not differ much from that of last year, but of this we cannot speak with certainty at present. However, no exertion will be spared to have arrangements completed as advantageously as possible.

The condition of affairs in the States should not be any reason for those who have means delaying their departure till another season, but should rather be

an incentive to them to gather to Zion as early as possible while the way is open; for in those troubles they have additional evidence, if such were needed by them, that the Lord is rapidly bringing about his purposes and fulfilling the prophecies. If any should think that by remaining in these lands, when the way is open for them and they have means to go, the dangers and difficulties of the journey will be lessened to them, they but deceive themselves; for while the Lord will open a way for the deliverance of those who faithfully keep his commandments, no such promise applies to those who neglect them or treat them with carelessness. We trust that few of the Saints, if any, possess such a feeling, and that all who can will seek to go Zionward, and promptly forward us their names and deposits.

The emigration will open early in April and close not later than the first week in May. District and Conference Presidents should see at once to this matter, and forward such information as is required without delay.

We have delayed this matter up till the present late period, owing to the unsettled condition of the United States; but we trust that every District and Conference President *will see the imperative necessity that exists for having it attended to now with the utmost promptitude.* At this period last year we were in possession of the information we now want; hence the Elders and Saints will see the additional necessity for *immediate action.* Orders for cattle and waggons *particularly should be forwarded at once.* The ages and countries of depositors should accompany their names. Conference Presidents will please notice that all orders on the Emigration Accounts of their several Conferences should bear the signature of the District President.

PASSPORTS TO THE U. S. NOT NEEDED.—There has been more or less uneasiness prevailing in the minds of the Elders and Saints respecting the system of passports said to have been established at all the ports of entry into the Northern States since the breaking out of difficulties between the South and the North. It has been felt that such a requirement, if enforced, would be a cause of serious expense and trouble to our emigration. That we might be able to have a clear understanding upon this point, and be prepared to give the emigrating Saints the necessary counsel to enable them to conform to the law and its requirements, we wrote to Hon. John M. Bernhisel, Delegate from Utah Territory to Congress, on the subject. We have just received a letter from him, under date of January 27, in which he kindly furnishes us with the desired information. He says—"In reply to the inquiry contained in your favour of the 30th ultimo, which was received on the 25th instant, I would state that there are no passports required for either emigrants or passengers, and that they are permitted to land at any of the loyal States without let or hindrance." This news is very pleasing to us, and will be also to every one interested in the subject who has taken into consideration the harassing nature of the difficulties there would be in the way of so large a body of people as we trust the emigrating Saints will be this season obtaining passports.

NORWICH CONFERENCE.—A Conference was held in Norwich, January 19th, at which were present—Of the Presidency of the European Mission, Amasa M. Lyman and George Q. Cannon; President of the Norwich District, Elias H.

Blackburn; President of the Norwich Conference, Richard Bentley. In the morning, after the usual preliminaries of opening, Elder Blackburn made a few introductory remarks, and Elder Bentley read the Financial Report: a vote of satisfaction was passed, and President Cannon addressed the Saints on the progress of the kingdom of God, and the important stand it is taking amongst the nations of the earth; after which, President Lyman spoke on the development of the work of God on the earth, and the necessity of the Saints striving to effect their own liberation from the shackles of ignorance, which hinder their progress in the path which leads to the future glory of Zion.

In the afternoon, President Cannon made a few remarks on voting to sustain the authorities of the Church, who were all unanimously sustained; also on the necessity of the gathering of the Saints from the nations of the earth to escape the impending judgments which are decreed by the revelations of God to desolate the earth in the latter days. President Lyman spoke on the importance of the Saints getting wisdom, to enable them to distinguish between the spirits which are gone abroad in the world; and on the fruits of the Spirit, which are peace, joy, and charity; also on the acquirement of knowledge, and the faithful discharge of the every-day duties of life.

In the evening, President Lyman delivered a discourse on the universality of the salvation designed by God to be conferred on man through the Gospel; after which, the Conference was closed by benediction by President Cannon.

CARDIFF CONFERENCE.—A Conference was held in Cardiff, February 2nd. There were present on the stand—Elders Amasa M. Lyman, Charles O. Rich, George Q. Cannon, T. E. Jeremy, G. G. Bywater, D. M. Davis, G. Halliday, T. W. Rees, and Richard Palmer. In the morning, Elder Bywater represented the Cardiff Conference, which was reported as being in a prosperous condition. The authorities of the Church in Zion, in the British Isles, and in the principality of Wales, were then presented and unanimously sustained; also that Elder Bywater should continue in the Presidency of the Conference, and Elder Morgan as Travelling Elder in the same. Presidents Rich and Cannon then addressed the meeting on various points relative to the growth and advancement of the kingdom of God.

In the afternoon, President Cannon again spoke at some length; and in the evening President Lyman delivered a discourse on the great and expansive principles and effects of the Gospel.

MOVEMENTS OF THE PRESIDENCY.—By letter from President Lyman, dated Feb. 7th, we learn that he has lately had agreeable times with the Saints in Cardiff, (Wales,) and was about visiting Aberdare to hold meetings in that town. He says—"I am pleased to learn that our meetings on Sunday have tended to increase good feelings among the Saints and strangers who attended. I expect to speak again in the Temperance Hall."

President Rich, at date of last communication, was preaching and visiting among the Saints in Bristol and neighbourhood.

CORRESPONDENCE.

✓ ENGLAND.

LONDON DISTRICT.

London, Feb. 1, 1862.

President Cannon.

Dear Brother,—After returning from the Birmingham Council, I remained in this city about a week, visiting all the Branches in this Conference that I could during that time with my brethren, endeavouring to diffuse the Spirit and counsel we received at the Council among the Saints; and I can truly say the Lord sanctioned our efforts by the presence of his Holy Spirit that attends the word, causing our hearts to rejoice, and the spirit of union and brotherly love to increase among the Saints.

Several have been baptized in this Conference since the beginning of the new year, and our prospects are good. The backsliders are still returning, and many strangers are attending our meetings.

On the 15th ultimo I went into the Essex Conference, in company with Elder F. M. Lyman, who is now the President of that Conference, to introduce him to his new field of labour. We visited nearly all the Branches, and were warmly received and kindly entertained by the Saints and friends; and as in London, the same results attended our efforts to bless the people. Several have also been baptized since the new year.

In one village, where there is a small Branch of the Church, the Saints have been interrupted in their meetings and abused by some who were not content in minding their own business. There is, however, an honourable gentleman in the neighbourhood, who is a large landholder, and has many tenants and servants. Learning that the Saints were thus treated, he instructed his overlookers to make inquiry; and if any of his tenants or servants were engaged in disturbing the Latter-day Saints in their religious worship, they were to be discharged from his service. When this was known, two or three who had been active in interrupting the meetings came to the Presiding Elder

and begged him not to give their names to the overlookers, and said, if they lost their situations, they did not know what they should do for a living. The Elder told them he did not wish any evil to come upon them. All he wanted was peace, quiet, equal rights and privileges with his fellow-countrymen.

With due respect, I am your brother and co-worker in the cause of truth,

JOHN BROWN.)

NEWCASTLE-ON-TYNE DISTRICT.

Sunderland, Feb. 10, 1862.

President George Q. Cannon.

Dear Brother,—Since the Birmingham Council, I have visited almost all the Branches in my District, and can truly say that the good Spirit is gaining ground among the Saints. There is a union and zeal manifested for the up-building of the kingdom of God, both by word and deed, not hitherto realized since I commenced my labours in this place. They seem to be warmed by the same holy fire that burned in the bosoms of the Ministry on that ever-to-be-remembered occasion; and though they sensibly feel the pressure of the times, there is almost universally a determination on the part of the Saints to do all that can be done to meet the constantly-increasing demands of the kingdom of God. Our meetings are much better attended than they were a few months back. In some parts of the District, our chapels are well filled with inquirers after truth, who listen with attention to the principles there set forth; and in spite of all opposition, a goodly number are obeying the heavenly message, and prospects for an increase in the kingdom of God are much brighter here than they were one year ago. Our rejoicing, however, is not entirely unmixed with grief and sorrow. While we mourn in common with the whole community over the heart-sickening catastrophe at Hartley, we announce to you the melancholy news of the death of three of our brethren on that occasion.

As spring approaches, the desire of

the Saints to emigrate increases. If there exists one thing that has a tendency to cause the Saints to withhold their mite from the general Church funds, it is to secure their emigration to the home of the Saints. The mass of mankind seems to be more or less disturbed by the threatening aspect of the political horizon. Surely the clouds gathering over our heads are no drifting vapours darkening the air. They are not morning clouds, soon to rise and dissipate, leaving behind them as they ascend the purity of a cloudless sky. The storm which has already burst upon the shores of America, carrying distress and terror to every

abode, and clothing every family in mourning, will not waste its fury there; but, as it carries its millions to the dark and silent tomb, it will continue to increase in its fury over all the earth, until the abodes of sin are cleansed and purified by the chastening hand of an offended God, and man learns to fear and honour Him who made heaven and earth, the seas and fountains of waters.

With fervent desires for the spread of truth and kind love to yourself and all connected with you in the duties of your high and holy calling, I subscribe myself your brother in the new and everlasting covenant,

JOHN S. GLEASON.

SUMMARY OF NEWS.

ITALY.—Popular demonstrations have taken place in several other Italian towns; the people everywhere shouting, "Rome, the capital of Italy!" In Naples, where a similar demonstration took place, many priests joined the people. The brigands infesting the neighbourhood of Ricieglicano have nearly all been made prisoners.

HOLLAND.—The continued rise of the rivers in Holland is beginning to excite alarm. Some villages have been submerged.

PRUSSIA.—Berlin letters state that the embankment of the Elbe has given way, and swept away part of the Berlin and Magdelina Railway.

AUSTRIA.—Letters from Vienna are filled with the most lamentable accounts of an inundation. The district submerged in Vienna alone comprises a population of 80,000 persons to be lodged and provided for. Ratisbon, Linz, Presbourg, and Pesth are also inundated by the Danube.

TURKEY.—The *Times*' correspondent at Constantinople writes that letters from Teheran report another victory obtained by the Shah's troops against the Turcomans, 800 of whom are said to have been left dead on the field. We are also told that a large Persian camp will be formed in the spring at Sultanieh, an event which has occurred before, and which is generally regarded as calculated to endanger the amicable relations between the Shah and the Sultan. A severe engagement has taken place between the Turks and Montenegrins, near Sestari. The loss in killed and wounded is heavy on both sides.

CIRCASSIA.—A letter from Abaseh states that the Russians, recently wishing to construct a fortress at Kane-Jemkigoch, on the river Schianguastcha, crossed the latter, and commenced to cut the timber growing on its banks. The mountaineers attacked them in force. The Russians were driven back with a loss of 150 men and all the tools which they were using to cut down the trees. One of the mountain chiefs, Haiziz Oglu Obukh, was killed, with ten of his followers. At Parsa a sotnia of Cossacks, who were carrying provisions, fell in with the chief Ketas-Bouh, who killed twenty-five of the enemy, routed the remainder, and captured the convoy. According to latest intelligence, the General Eydokimof, endeavouring to pass the Schianguastcha, to proceed to Toaps, was desperately attacked by the mountaineers of Abaseh and Oboukhs, in great numbers. The engagement was a very desperate one, but the informant gives no account of the result.

CHINA.—Ningpo has been taken by the rebels, but the lives and property of foreigners were respected.

NEW ZEALAND.—The news from New Zealand reports that the prospects of the colony are not regarded with confidence.

LIST OF DEBTS DUE FOR BOOKS, STARS, &c., BY THE SEVERAL CONFERENCES,
AND OTHERS, FOR THE QUARTER ENDING DEC. 31, 1861.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
		£ s. d.			£ s. d.
Newcastle-on-Tyne	W. Dallin ...	1 8 2	Brot. fwd.	...	187 19 5½
Lin ...	R. Brown ...	35 0 11½	South	R. Hodgert	0 6 10
Ham ...	S. Hargraves	4 7 8	Wiltshire	T. O. King...	0 19 5
Bedfordshire	L. Bowen ...	12 5 11½	Carnarvonshire	R. Evans ...	0 12 6½
Wopshire...	W. Hopwood	1 4 4	East Glamorgan	T. W. Rees	11 16 4
Westestershire	W. Thurgood	1 15 1½	Lincolnshire	J. Lindsay...	3 14 5
Westestershire	A. Orme ...	2 5 2½	Derbyshire...	A. Nelson ...	4 7 9
Nottingham	J. D. Chase	0 8 10½	Cardiff	G.G. Bywater	3 7 4½
Gloucestershire	H.W. Barnett	0 10 11	Pembrokeshire	J. Gibbs ...	0 12 1
East	T. Crawley	73 8 11	Dorsetshire	M. Barnes ...	0 6 0½
Northamptonshire	R. Palmer ...	8 15 2	Bedfordshire	J. Bull ...	0 15 8½
Northamptonshire	E. Price ...	1 8 1½	Glasgow	R. Sands ...	1 17 11½
Bedford	S.H.B. Smith	2 2 5½	Edinburgh	W. Reid ...	8 9 10
London	W.S. Barter	14 5 5	Preston	T. Liez ...	0 7 6½
Northamptonshire	H. Evans ...	1 5 3½	Southampton	E. Henriod	0 4 2½
West Glamorgan	J. Griffiths...	3 17 1	Kent	J. Needham	0 11 11
Manchester	W. H. Dame	0 13 1½			
Wexham	D. M. Davies	3 1 11½	MISSION.		
London	W. H. Pitts	1 11 0	Australian	T. Ford ...	307 8 5½
London	J. C. Graham	7 8 7	Scandinavian	J. Van Cott	2 1 10½
London	R. Bentley...	4 1 10½	Cape of Good Hope	G. Ruck	102 7 3½
London	W. G. Smith	6 13 3½	East India...		7 4 2
			San Francisco		105 5 6½
Carried forward	...	£187 19 5½	Total	...	£750 16 9½

VARIETIES.

CURE FOR THE BITE OF A MAD DOG.—Wash the bitten part well, and apply fresh tobacco
it, bandaging it on close.

A WIFE'S BOSOM should be the tomb of her husband's failings, and his character far
more valuable in her estimation than his life.

NEAT'S-FOOT OIL.—To make neat's-foot oil, boil the feet of oxen for six or seven hours,
and when cooled, take the oil off.

TO CAST SMALL SHOT.—Melt some lead in a ladle and pour it gently in a continual
stream into an open vessel of water, on the surface of which swims oil of a finger thick;
and you will have a good round small shot.

TO BLEACH ENGRAVED OR PRINTED PAPER AND REMOVE INK SPOTS.—Immerse it in
oxygenated muriatic acid, letting it remain in it a length of time according to the strength
of the liquid, (say about two hours,) then rinse it in pure water, renewing the water every
hour.

The upsetting of a gig was the occasion of Washington's being born in the United
States; an error of a miner in sinking a well led to the discovery of Herculaneum; and a
blunder in nautical adventures resulted in the discovery of the island of Madeira.

OLD Parr and Jenkins lived to 158 years; the former was examined at his death by the
express wish of King Charles I, with the view of ascertaining the cause of his death.
Every organ in his body was found to be sound: and Harvey, who examined him, thought
that had he not indulged in an improper diet, there was no reason why he might not have
lived to 200 years.

THE MAUVE DYE.—In the course of a lecture at the Crystal Palace, Dr. Lankester said,
speaking of the mauve dye, that it was owing to the perseverance of a young man in hum-
ble position that they had this choice colour. That young man commenced and persevered
in his study under every disadvantage, till, by continued application, he obtained a
mastery over the elements with which he dealt. He then took a specimen of his dye to a
Glasgow merchant, and obtained, as a reward for his perseverance, £20,000.